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and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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JULY 14TH (SUNDAY).—Torquay Spiritualist Church,
Princes Road, Ellacombe, at 6-30.

Recent issues have contained communications from

Tolstoi	John Bunyan	General Gordon
Emily Bronte	Joan of Arc	David Livingstone
Thomas Hardy	Edith Cavell	H. M. Stanley
Marie Corelli	Florence Nightingale	Capt. Scott
Wilson Barrett	Abraham Lincoln	Capt. Oates
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FRIDAY, JUNE 28, 1929

PRICE TWOPENCE

The Triune Aspect of Reality and the Universe.

By A. L. WAREHAM.

(CONTINUED FROM LAST WEEK.)

II.

THE soul has been compared to the co-ordinating power of a whirlwind or a whirlpool. There is the air or water, with its energy, but there is the intangible something that gives direction and form to the substance and energy. Take away any one of these, and the whirl ceases to exist. If you take away either substance, energy or life from a man he ceases to exist. The soul, however, has the power of feeling as well as of directing. There is a triune aspect to all finite beings, even as there is a triune aspect to the Universe and to Infinite Spirit, the Ether, God.

The building up of the bodies is done by the subconscious mind, but that mind must have some substance with which to be associated, even though the quantity be very small, as, in fact, it usually is. The acorn is small compared with the oak, but the soul or co-ordinating power to produce the oak is in the acorn, providing the right outside conditions be given.

In the simplest forms of plant and animal life, a single cell of protoplasm has no special organs for seeing, hearing, smelling, tasting and feeling, or for feeding and digesting. The whole body is sensitive generally, and capable of doing all that is necessary in a general sort of way. Food is absorbed from the outside by any part, is digested and assimilated, and the waste matter is similarly excreted from any part. When one of these little creatures has grown sufficiently it forms itself into two equal spheres, which then separate as distinct individuals. Out of one living cell two have been produced; out of one living body two living bodies have been produced. The matter has been about equally divided, and the life of one body has become the life of two bodies; that is, *there are two souls in place of one soul.*

Now, there has been no need to fetch a soul and place it in one of the two new individuals; for the whole process shows that the life or individual soul was gradually converted into the life or souls of two individuals.

In a rather more developed creature, yet still very similar, instead of the body dividing into two equal parts, the bulk of the body remains, but sends out little protruberances or buds, which separate from the parent body, and grow up to function in the same way as the parent. They derive not only their bodies, but their life, their souls, from the parent.

Still higher in the scale of living organisms sex is involved, and the fertilisation of cells is necessary to produce offspring; so each new individual has two parents, and derives its soul partly from one parent and partly from the other. It inherits characteristics from each, and from past ancestors. There is no need at any time to bring another soul, and place it in the living body of the individual, whether that individual be human or sub-human; in fact, there is no room for such a thing.

It is true, however, that souls vary very much, even as bodies vary very much. But the higher qualities and powers of the human soul have been evolved by the power of external stimuli, and internal responsive action; by environment and inherent potentialities. God is all-sufficient and ever-present; His laws cannot be upset or diver-

ted by any designing or planning; the designer and planner must learn the laws and submit to them. If finite creatures (no matter how great) have a purpose, it can only be achieved by conforming to Eternal Universal Law, which is Divine Mind.

Geology gives us an incomplete, yet sufficient, history of the succession of the different forms of organic life on the earth from very early times. We have no fossil remains of the earliest soft-bodied creatures, for, in the nature of things, these are too perishable. But there are ample evidences of the general order of events; so that we get a good idea of the process of evolution from the lower to the higher, from the simple to the more complex, until we arrive at a period when there were apes, but no evidence of men, and then of a time when there were still apes, and also some that had developed beyond the ape stage, yet had not reached the present human stage. Our existing human types are probably not more than 50,000 or at most 100,000 years old. There were other races of men before us, however, with less erect bodies and clumsier joints, who used tools and domestic utensils, and who spoke a rude language. The lives these people led would be, to most of us, abhorrent and impossible, yet no doubt they were, to them, worth living. It is by adversity that the soul is tested and developed, and it is by adversity that the unfit are eliminated. Those old races have been exterminated. How? We do not know, but their places have been taken by the existing races of mankind, who are certainly on a higher intellectual and spiritual level. It is not always that the best survive, but as a general rule, in the long run, there is a raising of the average. There were great men in the early history of our present race, some of them perhaps greater than any now living, though that is hard to judge. We believe, however, that the general level of humanity is being raised, though there are some things that are tending to the opposite result. We should all be using our influence to improve the race, and Spiritualism should be a great assistance to us for this purpose; but a knowledge of biology, including the laws of heredity, is also useful.

There is too great a tendency at the present time to preserve the unfit, and to allow them to propagate their kind. These people are not always fully responsible for their acts, and the community has a duty to perform in seeing that, as far as possible, idiots, lunatics, hopeless weaklings and sufferers should not be born into the world. They do not ask to come, and they are only too frequently a misery and burden to themselves and others. If we can alter this state of things, we are neglecting our duty when allowing it to remain. Prevention is better than cure; we need only healthy children; healthy in body and in mind; and to these should be given only good conditions, pure and elevating, and neither too hard nor too soft.

It is the mind, as we have seen, that builds up the body and if we can get our whole minds healthy, the healthy bodies will result. Much can be done by right thinking and right feeling; correct ideas should lead to correct action and good results. There is a functional relation between every act of thinking, feeling and willing on the one side, and a change of particles in the bodies, material and spiritual, on the other side. This relation is one of association between mental and physical facts; between mind and substance. The mental fact is not adequately explained by the physical fact, although associated with it; but it should be studied mainly as a mental fact by suitable methods. But the associations discovered by biological and psychic science, between man's mind and his bodies,

should be always kept in view. We do not diminish the importance of the mental facts by admitting these facts to have a relation with substantial facts in the human organism. Scientists who have been accustomed to the idea of the supremacy of law cannot understand what the idealists mean when claiming that sensation, thought and energy can exist without any basis of substantial change it is to them unthinkable. There is not only the change in the brain itself when one thinks, but there are the emanations of spiritual substances known as auras, and the vibrations set up and transmitted to distances through the Ether. Man is so constituted that the energies which he puts out in the form of thought vibrations help to mould the minds, characters and habits of his fellow-men, so that each person's influence is widespread and prolonged indefinitely in human society.

Spiritualism affords rich evidence of the union of soul and substance, so that people need no longer pay attention to those theologians who insist on the soul's existence apart from any body. There have been, however, many philosophers and theologians who maintained that the soul could not exist without a body of some kind. Prof. Schoberlein says: "God has destined soul and body to exist in eternal unity with each other. There is a natural body and there is a spiritual body. The highest perfection of the future life, no less than of the present, calls for the corporeity of the soul." Paul knew this truth, and taught it. Prof. Schoberlein also says: "The soul appropriates from the outer world the materials suitable for its body. The formation of the body is not a result of mere chemical affinities between different elements of matter, but it is a vital process; it proceeds from the animate principle. It itself is the organising principle."

Even if the building of the body depended solely and only on chemical activity, it would still be due to the life principle, for it is the life principle which is the cause of all chemical affinities and changes.

(TO BE CONTINUED.)

THE EVOLUTION OF A PERFECT HUMANITY.

It is the will of the Divine Unity to evolve a perfect humanity on the earth plane: the male and the female, perfect in poise and in stature. With mind discerning and dominant, and a clear understanding as to good and evil, governing and manifesting through matter as a means only to ultimate aims.

The first and final aim of all spirit is absorption in the creative principle of the universe, for all spirit should be one with the Great Spirit pervading life, for spirit is life, and where no life is, spirit is not.

Spirit can live without matter, but matter can have no life unless inhabited by spirit. Nor is matter necessary for the growth of spirit, for spirit can gain maturity apart from matter (which you on the earth plane call the flesh, or the body). Let it, therefore, be clear to the understanding that the body is an organism destined only for the birthplace of the spirit, life on the earth plane. That each spirit life is sent out from the Great Spirit, and must return again to give a record of its works.

Its time on the earth plane may be of long or short duration—many years or not an hour. But whether it be many years or not an hour, it must continually progress in knowledge and the conquest of experience until the realisation of its destiny be attained in the wisdom of Divinity.

All life forces being the outcome of spirit, emanating from the Divine Oversoul for the manifestation of the Divine Will, it follows that all manner of work done well is divine, because in harmony with the will of the universe.

A SPIRIT MESSAGE TO E. MUSPRATT.

LONDON: PLUMSTEAD, VILLAS ROAD.—On Sunday, June 16th, the service was conducted by Mrs. Rainbow, one of the early pioneers of the church, who gave a helpful address on "Spiritual Growth," also clairvoyant descriptions, which were recognised. There was a good congregation, several new attendants being noticed.

Fuimus.

By JAMES MCLBLAIN.

THE word "fuimus" (we have been) occurring in a little book of Latin quotations, struck my attention, and reminded me of a very interesting question that has often repeated itself, or been repeated somehow, in my mind. That question is: Have we been in existence, in any shape or form or condition, before our birth on this plane? Theosophists would most probably reply: "Yes," believing as they do in reincarnation. And yet, how do they know that this birth was not the first entrance of the individual spirit into life?

All the orthodox doctrines are in favour of that idea, and, I think, most Spiritualistic also. There has not, perhaps, been much thought given to the question of the beginnings of spirit. Just when, at what moment, did I become an individual spirit? Orthodoxy says: "Immediately before or about the time of your birth on to the material plane"—your birth as a male or female child. Theosophy might say: "You doubtless lived on earth many times before your birth, maybe millions of years ago. But these assertions do not satisfy. For this reason: We are told we are immortal—will never die. If we cannot die, could we ever have been born? Does not immortality reach backward as well as forward?"

Science teaches that creation is a growth, not an instantaneous reality; everything that is has come from something that existed previously. According to science, matter is immortal; it always was, in some form. The idea of instantaneous creation from nothing is inconceivable. We can think of the earth being born of nebulae, but not of its instant reality without cause. We can conceive of its existence, but always with the consciousness of the back of our minds of something that made it what it was at its beginning as a world in space. There is always in the human mind the necessity of causation. The elements of existence we know always existed.

Natural law (so called in distinction from so-called spiritual law) in the spiritual world indicates that the individual spirit of man was created from something, out of something, as a growth. Man's immortal spirit is composed of elements that have existed from all eternity, without beginning and without end. Man began as an individual spirit, but he existed before, either as a man or something else. Man's spirit is an evolved being, a growth from pre-existence.

This brings us to final causes, of which there are none conceivable. There is no first cause; causation is eternal and infinite. We can only believe that at some moment there was only one thing in existence, Being, God, individual, personal, everywhere, Infinite and Eternal. From that Being sprang the spirit of man, who, therefore, is the child of God, His son, His reality, Himself, the all-pervading all-real Mind. Man is not merely a "spark of God," and has not merely a spark of God within him; he, in common with all other conceptions, is God, the only Reality. God is the only Reality of which everything is but a manifestation, including man's individual spirit. Man's spirit may have been in millions of forms before coming to earth. At the same time it was always divine, always a manifestation of the Infinite God-Mind. Our spirit friends who come from "the other side" are thus really divine and special angel messengers of God, the Father Spirit.

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THE catalogue of Messrs. W. & G. Foyle Ltd. (covering the literature of occultism and the occult arts) shows the tremendous increase there has been in the number of books devoted to psychical and occult subjects. We note in the catalogue quite a number of books which have been long out of print and are very rare, but Messrs. Foyle are specialists in the discovery of rare books on occult subjects, and students who are anxious to secure such books might very well apply to them for help.

More About the Winnipeg Experiments.

By HORACE LEAF, F.R.G.S.

DR. T. GLEN HAMILTON has paid considerable attention to the psychological and physical conditions associated with mediumistic trance. Elizabeth M. has been long subjected to close observation, and many photographs have been taken of all phases of her entrancement.

The development of mediumship involves a number of unusual mental modifications with appropriate physical reactions. Closer study will reveal pronounced physiological reactions also. Intimation of this is found in the effect the development of such faculties as clairvoyance and clairaudience have on the tear glands. Often the developing sensitive experiences a marked acceleration or slackening of the pulse, while decided pressure is frequently felt about the head, especially in the region of the temples. In all probability the endocrine glands are also involved.

I spent a delightful evening with Dr. Hamilton when in his drawing-room he explained to me and illustrated with lantern views his findings regarding the principal stages of mediumistic trance. Much the same stages are found in the trances of physical mediums as with mental mediums; the latter may exhibit the stages more decidedly.



The Spurgeon Photograph taken by Flash-light.

The doctor's results make it perfectly clear that the inducement of entrancement is hedged around with difficulties, and whoever is responsible for the change of personality has a very difficult task. This is obvious to all intelligent instructors in mediumship, although it requires the technical skill and ability of an investigator of Dr. Hamilton's order satisfactorily to explain what is really taking place.

He found that there are a number of objective manifestations accompanying the more important subjective conditions. The objective conditions consist mainly of

(A) Excitement period, during which acceleration of the pulse as well as more obvious signs become manifest. This is followed by

(B) Psycho-motor retardation, when both mind and body are slowed down. Next comes the deeper stage of

(C) Muscular rigidity, followed quickly by

(D) Complete relaxation, and then comes

(E) Deep trance, during which "automatizing," both mental and motor, takes place.

The return to normal consciousness is accompanied by the same kind of reactions, usually more quickly.

The corresponding subjective states are paresthesia, during which, while there is a slowing down of normal sense impressions, special senses, such as clairvoyance, clairaudience, etc., occur. Mental receptivity, which takes place during the period of deep trance, it is then that the super-

normal senses often become fully active, and visions and messages are received, and retained in the medium's mind, to be described after the normal consciousness has been restored or almost restored. There is more in it than I have been able to remember, and Dr. Hamilton will no doubt give the world the full benefit of his conclusions in his own terms before long.

The principal difficulty lies in the law of self-preservation, which forces the medium to strive subliminally after the maintenance of her individuality, although she is willing and anxious to subdue it in favour of the controlling entities. The resistance lies, therefore, in the instinctive part of the sensitive's mind, and can be no more resisted than the tendency involuntarily to flinch in the face of danger.

The invisible intelligences responsible for supernormal phenomena are, of course, the most important factor in all psychical research. The widest agreement exists among qualified investigators as to the reality of mediumistic phenomena, but a great diversity of opinion regarding their cause. Dr. Hamilton and his friends have pursued their study as far as possible without bias on both points. The phenomena occur, and they are evidently the outcome of intelligent effort. Whose intelligence is it?

The mediums involved assert when in the mediumistic state that intelligence comes from the spirits of deceased



The same enlarged.

human beings, and have named as among them several well-known personalities, including W. T. Stead, Robert Louis Stevenson, and Charles Haddon Spurgeon.

These entities have often been described by the mediums and the descriptions tally with them perfectly. But the mere assertion that these spirits are present is far from proving that they are. Nothing has been affirmed or denied by the experimenters, who have ostensibly accepted the intelligences at their own valuation for the purpose of keeping the mediums confidence, and because a denial on anyone's part is no more conclusive than the affirmations of the mediums. The entities have been allowed the fullest measure of freedom, and have been encouraged to speak for themselves without restraint, on the principle that nothing can permanently successfully deny its own nature. Like the witness in the witness box, they have been allowed to talk, and their statements examined to see whether they bear verification.

Members of the circle have been given the task of tracing any information to its source, and the results have been entirely in favour of the truthfulness of the claims of the controls. The conviction has, therefore, been forced home on the experimenters that the invisible operators are who they say they are, and another strong plank has been built into the Spiritualist platform.

The materialisations that commenced a few months ago have further supported the claim, as one of the most insistent faces thus obtained has been that of Charles Haddon Spurgeon; W. T. Stead has also appeared. There is no mistaking the remarkable miniature faces. Another materialisation is that of Elizabeth M's father, who never had a photograph taken of himself during life. The face is perfectly lifelike, and cannot be mistaken, so that the testimony of various members of the deceased man's family that it is an excellent likeness cannot be attributed to guesswork and its supernatural origin is clear.

The object of the spirit operators is transparent: they are out to establish survival and to convey as much information regarding the next state of existence as possible for the guidance of mankind.

"Walter," the "mechanic," the expert who is producing the materialisations, has a good deal to say about the individuals he is working with on the "other side." Here is a brief portion of one of the sittings at which the first photograph of Spurgeon was obtained.

-Dr. Hamilton asked: "How does Spurgeon get here?"

Walter replied: "The angels follow him in great bands. He had crowds on earth, and he has them here. He is only on the astral. . . These are they that have come through great trial and tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall pass from praise to praise, from psalm to psalm, from hallelujah to hallelujah."

This free quotation from the Bible is very significant, as it breathes the very air of Spurgeon, who was a noted evangelist and loved such quotations. It must not be accepted as a literal statement of fact of what was occurring on the other side, but is doubtless meant to convey Spurgeon's earthly sentiments. As he is described as on the astral plane, it is clearly intended that he shall be known not to have passed far from his earthly condition. Nevertheless, the intense religiousness that characterises the message shows the sincerity of the controls. It is distinctly unlike "Walter," who appears to make no pretence to strong religious sentiments. He is a man with a practical job, who leaves philosophy and theology to those whom it most concerns.

Walter's further remarks show clearly this import. Still talking about Spurgeon, he said: "C. H. S. was here to-night for a purpose. He is very sentimental. He was a good man, and is still, but he must work out his own salvation. He was a great man to see into the future, and he was afraid he did not preach it. If he were here on earth now he would."

Before this interesting seance ended Walter left a message written in a sealed envelope. When the message was examined it contained the name of Charles Haddon Spurgeon, evidently inspired by himself, as it closely resembles his normal signature. The phrase, "They shall pass from praise to praise," etc., was found to have been used by Spurgeon in his last sermon. These and other facts were traced by the system of research previously referred to, and shows how excellently the evidential side of the Winnipeg experimental group works.

It must not be construed that the positive tone that characterises this article is Dr. T. Glen Hamilton's. I have taken the liberty of writing it in Spiritualistic vein because I consider the circumstances justify it, and although Dr. Hamilton and his friends must remain for scientific purposes somewhat non-committal, I am sure they have no objection to Spiritualists claiming from their results everything that legitimately supports Spiritualistic claims. That is one of the outstanding features of the Winnipeg group. They are out for the truth, and willing to allow any criticism favourable or unfavourable, so long as it is honest and reasonable.



ANGELS of life and death alike are His;

Without His leave they pass no threshold o'er;

Who then would wish, or dare, believing this,

Against His messenger, to shut the door.—LONGFELLOW.

THAT spirit of his in aspiration lifts him from the earth.—SHAKESPEARE.

Studies in the Mediumship of Ancient Greece.

By REV. ROBERT W. RUSSELL, Philadelphia, U.S.A.

I.—ÆSCULAPIUS (ASKLEPIOS), GOD OF MEDICINE AND HEALING MEDIUM.

(CONCLUDED FROM LAST WEEK.)

In some localities the worship of Aesculapius became intermingled with other deities. Delphi, the shrine of Apollo, and Dodona, the shrine of Zeus, were the most powerful mediumistic centres in Greece. All other cults were subservient to Apollo and Zeus. At Epidaurus, where the temple of Aesculapius was used as his training school for healing mediums, the priesthood were compelled to acknowledge Apollo as among the healing deities, the reason of this was the close proximity of Athens, which was so deeply under the influence of Delphi and its medium deity, Apollo. At times patients who frequented the shrines of both Aesculapius and Apollo would hail both as saviours; at other times the votaries of one would claim superiority over the other, but the reverence of the followers is evident in the practice of addressing the twain as "the harmonious ones."

Serpent worship was a prominent feature of the cult of Aesculapius, in later ages, received homage as a serpent. A peculiar breed of "puffy checked" serpents was kept about the temples, and the priests at the great centre of the cult, Epidaurus, made large profits by the sale of these serpents which were tame, and their bite was not dangerous. Plutarch says that some were thirty cubits long. The value of these serpents is attested by Aristophanes. Whenever a priest was called to a city afflicted with plague he carried with him a serpent. To-day our military surgeons wear this traditional serpent as insignia on the collar of their uniform.

In 291 B.C. the city of Rome was in the midst of a pestilence which lasted for many months. The city fathers consulted their own mediums, who gave instructions to send to Greece for a priest of Aesculapius. The priest on arrival stayed the plague in three days. After the performance of this miracle a splendid temple was erected on an island in the Tiber, and in it was housed an enormous serpent brought from Epidaurus. The cult gained such a following that over two hundred temples were erected in various places, and these sanctuaries were always sought by the sick. These temples differed little from those of other gods. They became known as health resorts, because each was located where fresh air abounded, and the eye could be charmed by beautiful scenery. Care was usually taken to be near a spring, and the Roman nymphs of the Spring became subordinated to the new God of the Greeks, the nymphs figure in religious rites as minor divinities and also as daughters of Aesculapius.

The most famous resorts were at some little distance from the great cities, Epidaurus, Rome, Carthage. In Athens the Aesculapion was on the southern slope of the Acropolis.

Athens set aside days for worship of Aesculapius, in which the whole city joined. Physicians were obliged to offer public sacrifices for their patients and themselves once a year. The unanimity with which this was done demonstrates the absence of any conflict or competition between sacred or secular practice. During the Sacrifices the priest observed the omens at the sacrificial ceremonies, and then reported them publicly. A decree of thanks was voted to the priest at the end of the year, and then set in the temple of Asklepios. The different political or religious organisations voted special dedications to healing Gods, and such dedications are still extant from the records of the Council of Areopagus.

At the public sacrifices there was always sung a hymn which was a version of the life of Asklepios. "In Epidaurus on the occasion of the yearly festival, the noblest citizens marched solemnly out from the city to the Asklepieion, chanting hymns of praise to Asklepios and Apollo. Chorus

boys, who swayed the incense, chanted responsively in unison the sacred tradition." "In Epidaurus and Cos, the chief interest during festivals centred in athletic games and trials of skill in music and poetry," while decree states that the victor in the games must make a thank-offering to Aesculapius. Every Athenian gentleman was supposed to know his Homer, his Hesiod, and his Aesculapius. Praxiteles sculptured him as a God of ideal beauty, closely resembling Zeus, other sculptors represented him as a bearded man, wearing a mantle which leaves the right shoulder and breast bare. A beautiful head of him found in the Island of Melos is now in the British Museum.

Slaves were freed by being dedicated to the service of Asklepios, and in Rome the slaves who were cured at the Temple of Asklepios went free.

It is an accepted fact that many of the rites of the Christian Church are adopted from the religious ceremonies of the people, both Greeks and Romans, who, in adopting the new system, changed their faith in name only. There prevails in Greece to this day a practice of sleeping at the feet of images or saints, and a mass of present-day customs are inherited from the worship of the ancient Greek Gods. Who shall say whether these customs are heathen or Christian? They are neither; they are intensely human."

Hippocrates, father of Modern Medicine, was an Aesclepiadae, and said to be a direct descendant from Aesculapius. He was a reformer who clung to the central truths, while he sought to purify the movement from the accretions which had gathered through the ages. That he was a medium is evident, not only from the fact that he received his education in the Aesculapion of Cos, but his own writings reveal it. "I hold that it is an excellent thing for a physician to practise foretelling, and to declare before the events occur, by the bedside of his patient, the present and also the past and future, thus filling in the gaps in the account given by the sick. He will be the more believed to understand the causes, so that men will confidently entrust themselves to him for treatment."

The oath of Hippocrates is still the standard of the medical profession. "I swear by Apollo, by Aesculapius, that I will keep this oath and stipulation; to reckon him who teaches me this art equally dear with my parents; to share my substance with him, and relieve his necessities if required; to look upon his offspring as my own brothers. I swear that I will not give poison, nor be privy to giving it; nor to cause abortion; not to abuse my position by sexual excess; nor to tell secrets of the homes which I enter; nor to advertise in a vulgar manner. I swear to call in a consultant when necessary; to act as consultant when requested; to take the patient's means into account when charging my fee; to be clean in person, in particular to abstain from wine when visiting patients; to cultivate dignity, reserve and politeness."

Historical research profoundly affects the student with a consciousness of the vast power which mediumship held in ancient civilisations, and of the extent to which those mediums laid down the basic principles of our own civilisation. Modernism may stigmatise those civilisations as ignorant; but we need to recall that Greece in its Golden Age produced some of the brightest mentalities this world has ever known, and yet all these bright thinkers crown the mediumship of their day with the highest esteem. In religion, in healing and medicine the medium was always supreme; in affairs of State the medium was the standard consultant, and was frequently requested to dictate State policies. Physicians and surgeons of to-day who disdain witchcraft and miracle are blissfully innocent of the fact that their titular deities, Aesculapius and Hippocrates, were mediums, whose cures, whether instantaneous or by course of treatment, were upon the advice and direction received from the world of spirit through mediumship.

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Spiritualism and the Ether.

By TUDOR A. MORGAN.

WHAT relationship does the ether bear to Spiritualism, and why does this vaunted atmosphere enter so much into spiritual philosophy? Am I far from the mark in dubbing its inclusion as a compromise, a curtesy to science? And why, in the name of spirit, should we curtesy to science? Science, which does not understand its own degree of substance; science, which confounds matter with substance, cause with effect; science, which mishandles its greatest truth—the theory of evolution—until it is a mere travesty. The time has come for Spiritualism to stand upon its own as a science. For too long have we endured the condemnation of scientists. In future we shall be the critics, and with more warranty.

To take an instance of the illogical position of science, Mr. Joseph McCabe says: "They (matter and force) are the one eternal substance or reality." Force is an abstract term denoting the power, endeavour, or effort or motion. In itself it is not primary, but the effect of a prior moving substance (Childs). The latest resolution of matter into electric forces leaves science with matter (caused) and force as immediate cause, but whence comes force, the endeavour motion, the effect of a prior moving substance? Science is here in the unfortunate position of having to account for force with no antecedents, an effect with no cause.

With its theory of evolution science is in little better pass. When we strip Mr. McCabe's works of their verbiage, and separate his facts from his assumptions, we find his version of evolution to be a "theory of gaps," to turn his gibe upon himself.

Mr. McCabe denies the existence of God and spirit. He maintains that knowledge comes only by experience. Marine life essayed land life because the waters became overcrowded, and in due time the reptile was evolved. Thus the various types of marine life are credited with the perspicacity to see that unless they made adequate provision future generations would be wiped out. They are also credited with knowing exactly what steps to take, how to take them, and what the finished article would be. And they knew all this because they were experienced in such matters?

Then there is the pretty problem of the intercalary stages. Science assumes that there were teeming millions of the intercalary stages, but upon what grounds is the assumption based? Are there more, or less, fossilised remains of the intercalary stages than of the permanent grades? Is it entirely on grounds of unfitness that all the intercalary stages have vanished, and wholly on the score of fitness that the permanent grades have persisted, multiplied, and varied? Were there teeming multitudes of each permanent grade to begin with?

As a last broadside, what proof have we that the main principles of reaction to environment, heredity and natural selection account for anything more than the variations of the species which evolved no further?

Although having no direct bearing on the subject, these little doubts illustrate how little we have to fear from science, and, to the contrary, how much science depends upon us, because these points can be cleared up only with the aid of spiritual science.

The problem of origin of force leads us into the ether. Matter and the forces associated with it have been resolved into electrons, protons, ether, and electro-magnetic forces. Here are three degrees: matter, atomic, having destiny and extension; ether, non-atomic, but having density and extension; and, finally, the magnetic sphere, non-atomic, having no density, no extension, in other words, a sphere of pure force.

Working downward, sufficient proportions of the mag-

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The Reliability of Spirit Messages.

WHAT a wonderful part tradition plays in our lives. How true it is that while we inherit all the blessings of the past, we are also shackled by the traditions of the past. The conceptions which have been built into the consciousness of men as the result of generations of faulty thinking, become so firmly established that many further generations must elapse before they can be removed.

To no form of thought does this apply more than to our conceptions of the after-life. For untold centuries the majority of men have looked upon this life of mortal breath as a thing complete in itself; and of the heaven or other place to which we may be called upon to pass, as an abode of blessedness or of discomfort. The idea arose from the Ptolemaic conception of the universe, in which earth was conceived as a kind of platform situated between the heavens which existed beyond the skies, and the under-world which existed beneath us. Men became either inhabitants of earth or heaven or Hades. If of earth, then they were awaiting their translation to one of the other two. If of heaven, they had ascended into the bliss of perfection, and were living in a state where all wisdom dwells and all revelation has been completed. If communication was to be made between heaven and men, the conveyance of such communication was the province of angels who were the direct and specially chosen messengers of God.

Modern astronomy has knocked the bottom out of such a physical conception of the universe, but the theological aspect still lingers. If an individual has passed through the gate of the grave and into heaven, he thereby becomes one of the sainted dead, an inhabitant of a world perfected; and it appears to be the province of modern psychical research to do for theology what modern astronomy did for its predecessor: to rationalise it and to bring it into accordance with the facts of experience.

There is every room for the hope that some day humanity may enter into the heavenly state which has been idealised through all the ages, but it is gradually being recognised that just as few men are deserving of the theological hell of the past, so there are few men indeed who are fit for a perfect life when they lay down their mortal bodies and leave the physical plane. As modern astronomy demonstrated that heaven cannot be a fixed point in space, but that the skies are all around and about us, radiating into the vastnesses of space in every direction; so modern psychical research is beginning to demonstrate that the habitation of those who leave us is not a final abode, and is not located in any particular spot. As Longfellow says: "The spirit world around this world of sense breathes like an atmosphere," and is peopled not entirely by saints and angels, but by the men and women who went from here, many of whom were by no means angelic.

It is difficult for the theologian to conceive that the

so-called dead have not changed by the mere incident of transition: that they carry with them their weaknesses as well as their virtues, their follies and preconceptions come with their knowledge and wisdom. There are far too many people who imagine that because a message or a promise or a forecast comes through to them from the spirit world, therefore, the message must be true. It never strikes them that those who have passed from the physical world have finished their material course, and are occupied with other considerations than the temporal and ephemeral ones which we used to claim their attention while here. We cannot see the life of us why people resident in the spiritual world should have a greater knowledge of the things of this world than we who dwell here. Sometimes, it is true, "the looker-on sees most of the game," and a detached position sometimes enables one to see things with clarity, which those who are immured in them cannot clearly discern. But, generally speaking, it is true that there are men in this earth who know as much concerning material things as the vast majority of the residents in the spirit world, yet there are those who continually go to them for advice, and become such advice comes from the spirit world, imagine that it is final and reliable. It does not always follow that it is so.

The habitations of spirit life contain the greatest and the best minds that have passed from earth, but they also contain a very large number of fools and incompetents who have left the earth plane, and before the reliability of a spirit message can be determined, one of the first requirements is to know who it comes from: what are the qualifications of the individual giving the message. Is he wise? Is he experienced? Is he free from that bias and those limitations which characterised him on earth. Life over there is a matter of growth. The foolish may become wiser by study, struggle, and experience: the wise may even become wiser, but it takes time.

The main fact which emerges from Spiritualistic investigation is that it is possible to commune with human beings who have passed through the gateway of death. They might well have attained more knowledge concerning the spirit world since their residence in their new abode, but we can hope to do with all our struggles on earth, but we must not be forgotten that they are still human beings with human failings, human predilections, and human weaknesses. The wisest souls on the spirit side of life are those who have long passed beyond the shades of earth. While they are interested in the growth and development of the human family as a whole, they have very largely lost their close and detailed touch with the everyday events which go to form our lives. Let us not be mistaken. They cannot and will not put a bit in our mouths, and by pulling the reins guide us wherever it is our desire to go. They can be near us as friendly helpers, offering their advice, but the wise man is he who carefully considers the advice tendered, and then follows the line of his own best judgment. That is our attitude in dealing with the spirit world. No message can be infallible which comes from human minds.

MR. HORACE LEAF.

MR. HORACE LEAF, F.R.G.S., has received so many pressing invitations to return to the United States, of America and Canada, that he feels it is in the interests of Spiritualism that he accepts them. He also has been requested to visit the British West Indies, and has decided to sail for America at an early date in August. He is sure that under the circumstances those Societies with which he has public engagements will excuse his cancelling these dates up to the end of December, 1929, and his many clients and friends his absence from the country for several months. Mr. Leaf will fulfil all engagements in Great Britain up to August 8th next.

To be angry is to revenge the fault of others upon ourselves.—POPE.

A BRAVE MAN is clear in his discourse, and keeps close to truth.—ARISTOTLE.

CURRENT TOPICS.

S.N.U. ANNUAL
CONFERENCE.

JULY 6TH sees the Annual Meetings of the Spiritualists' National Union, which this year will be held at Salford. The

Town Hall in Bexley Square is the venue,

and Mr. E. A. Keeling will take the chair at 11 a.m. At 11.15 the Mayor of Salford will extend a civic welcome to the Congress, and it is hoped that there will be a good attendance. It may help visitors to the Conference to note the following particulars: The address is Salford Town Hall, Bexley Square, Chapel Street. From Salford Railway Station, five minutes' walk. From Manchester Railway Stations visitors should make their way to Deansgate (King Street) and take the cars labelled Pendlebury, Swinton, Worsley, Walkden, or Weaste (via Oldfield Road), or cars numbered 33 or 34. From Deansgate (Blackfriars Street), car number 76. Passengers should alight at Bexley Square. It is expected that a large and representative gathering will assemble.

GHOST
EXPERIENCES.

ADDRESSING the Rotary Club at Matlock on June 24th, Mr. T. B. Franklin, President of the Stancliffe High School, related several experiences with ghosts.

He said that he was motoring one foggy night when he saw the figure of his mother suddenly appear in front of the motor car. He stopped to investigate, and discovered that he was only one foot from a twenty-foot precipice. When he arrived home his mother informed him that she had had a dream, in which she was conscious of being just in time to save him from a horrible danger. The circumstances are rather remarkable, as Mr. Franklin's mother was still alive. Whether the vision seen was a subjective impression of telepathic type, or whether the motorist actually saw the double of the woman who was dreaming, it would, of course, be difficult to discover. If the facts are as described, the only explanation is a psychic one.

GUIDED FOR
TWENTY MILES.

PROBABLY the telepathic explanation is the most feasible, as Mr. Franklin related another incident, in which, while in the South of England, he was out

motoring. Suddenly he had a peculiar feeling that he was wanted. He decided to go wherever instinct led him, and after travelling twenty miles into a strange country quite unfamiliar to him, he found an old friend lying seriously ill. His friend requested him to carry a message, and immediately after died. This suggests that Mr. Franklin is peculiarly suggestible. It would be interesting to know whether the dying friend knew anything of the whereabouts of the percipient, and what was the strange bond between the two, enabling the desire of a dying man to record itself upon the brain of an absent friend. It would be interesting and probably illuminating if Mr. Franklin could be induced to conduct a series of definite experiments in telepathy with suitable friends, as, judging by the facts, he seems to be a particularly susceptible subject.

THE PASSING
OF GENERAL
BOOTH.

THE sudden collapse of the late General Booth has been the cause of a good deal of emotional display during the past week and the press have devoted much space to the lying in state and the funeral. We

note with pleasure that there has been no inordinate display of grief, and it is certainly a sign of the times that there is a gradually growing recognition of the fact that death may mean promotion, and may be a subject for congratulation. Slowly the gloom surrounding funerals is disappearing as the result of the revelations received concerning the future life.

THE VICTORY
IS HIS!

AFTER the unsavoury scenes of a few months ago, however, there seems something hypocritical about the whole of the proceedings. While the General was laid aside with illness and was incapable of defending his position, the world had to witness an undignified and certainly a very unspiritual fight for position, power, and pelf, when

a few weeks of patience would have seen a natural solution of the problem. Now that he is gone the very individuals who were striving for his position are paying lip service to his great leadership. One can understand Marc Antony paying a tribute to the deceased Caesar, but such an oration would not have sounded well from the lips of Cassius. With all his limitations—and they were many—General Booth served the Army faithfully, and was loyal to his ideals. Let us trust that it will be possible to say the same of his successors in the days that are to be. We can imagine him, however, looking down on those who took advantage of his recent weakness, and surveying their display of affection with an amused smile. He has now passed beyond their intrigues.

OPEN-AIR PROPAGANDA IN LONDON.

THE London District Council of the S.N.U. are to be congratulated on their enterprise in organising open-air propaganda. The meetings on Clapham Common are still going strong. At the present time, when it is so difficult to get people to attend churches, we find that these meetings create an interest which is the means of making people join up as members of our different churches. On Sunday, June 16th, we had with us Mr. Whitmarsh, the President of the L.D.C. of the S.N.U., Mr. Snowdon Hall being in the chair. Mr. Whitmarsh dealt with the philosophy of Spiritualism. He stated that the spirit world was very similar to our own material world, and that men and women were the same the day after so-called death as the day before, with the exception that they did not have their physical bodies. One gentleman interrupted, and said that all our phenomena came from the devil. Mr. Whitmarsh reminded this orthodox Christian that we were in good company, as Jesus was accused similarly. Mr. Whitmarsh had a critical audience. Questions were interesting, but there was very little real opposition.

On the next Sunday, June 23rd, we had with us Mr. Barbanell, the chair being taken by Mr. E. Sisson. Mr. Barbanell dealt with the phenomena of Spiritualism. He said that whatever phenomena takes place comes within the category of Nature, even if we do not understand all her laws. Everything proved that there was intelligence behind all our phenomena, and that this came from discarnate spirits. He then described the different phases of phenomena—mental and physical. He summed up by remarking that the greater benefit to us on this earth plane was the knowledge that we could speak to those dear ones who have gone before. There was the usual opposition from the materialists, but Mr. Barbanell stood his ground well, and we are all looking forward to his next visit to Clapham Common.

THE way to gain a good reputation is to endeavour to be what you desire to appear.—SOCRATES.

TODMORDEN.—An impersonating seance was held on June 17th at Todmorden Central Spiritualist Church by Mrs. M. Holt, of Nelson, before an audience of between 40 and 50. The results were very satisfactory. One of the oldest Spiritualists in Todmorden (herself a medium) acknowledged that she had never before met with such convincing proof.

WIGAN.—We have to regret the passing of our Treasurer, Mr. Joe Taylor, whose transition was the result of a motor accident on the 9th inst. He was a very faithful worker for the cause of Spiritualism, and an ardent Lyceumist, who did much to strengthen the Church and Lyceum in this town. There are many who are deeply grateful for his kindness, and although he has passed behind the veil, we know he will still live and labour for the cause he loved. A memorial service was held on Sunday afternoon, June 16th, conducted by Mrs. Whalley. The President read the lesson and a solo was rendered by Mrs. Booth. The speaker paid a fine tribute to the qualities of the deceased, and expressed her conviction of his continued influence in the direction of the church.

BRADFORD DISTRICT COMMITTEE.

THE monthly meeting was held at Bankfoot N.S.C. The business session opened at 1-30 p.m. Mr. Williamson (vice-president) occupied the chair, owing to the late arrival of the President, who was detained through sickness. Mrs. Harrison, of Morley, gave the invocation. A few minutes were devoted to spiritist communion. Mr. Williamson, Mr. Leng and Mrs. Whiteley each described spirit forms which were fully recognised.

Roll call was responded to by ten churches, represented by fourteen delegates, seven associates, and three officers.

Mr. England, President of Bankfoot Church, welcomed the delegates, Mr. Nixon (President) returning thanks.

Minutes and finance were quickly disposed of. Correspondence of a very interesting nature and reports of visits by Mr. Williamson and Mr. Leng opened out a very lengthy discussion. The action of Mr. Williamson was approved. Another interesting matter in correspondence was a letter notifying that the request of the conference for a diploma in recognition of the services of Mr. and Mrs. Williamson had been granted. A committee was elected to arrange a special tea and concert for presentation of same.

A propaganda meeting was held in the evening, Mr. Nixon in the chair. Addresses were given by Messrs. Wilson and Slater and Mrs. Harrison.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly meeting was held on Sunday, June 2nd, Mr. Webb presiding, when 19 churches were represented, which was good, in view of the inconvenience of reaching Worksop. The usual opening features were observed. Mrs. Farrell offered a hearty welcome to all, Mr. Webb replying. Arising out of correspondence, Mrs. Weller was elected to represent us at the Leeds L.D.C. Demonstration. It was also resolved that letters of sympathy be sent to the relatives of Mr. Crowcroft and Mrs. Longbottom, of Doncaster, who have been promoted to the Higher Life; also that a letter of sympathy be sent to Mrs. Oxley, of Mexboro', who was in hospital, hoping for her speedy recovery. Reports given were: Financial, Church, Demonstration, and Y.D.C. representative. There were all accepted with thanks.

It was agreed that at all future conferences a note be made on the agenda of all who have been translated to the Higher Life, and that at all future annual meetings a list of church members passed on be prepared. A discussion took place on the registration of churches for marriage, many interesting points being raised. Two more of our churches are contemplating having such registration. The matter of the manifesto from the Parliamentary Committee was also discussed, and reports of activities were given.

A propaganda meeting was held in the afternoon, Messrs. Cook, Jacques, and Johnson giving addresses and Mrs. Clive clairvoyance.

In the evening a good meeting was held, the speakers being Messrs. H. J. Webster, Rawlinson, Markham, and F. J. Smith. A vote of thanks was passed for the splendid catering arrangements, and a happy day was brought to a close by the singing of "God Be With You Till We Meet Again."—W. RAWLINSON, Secretary.

WATFORD.—On Sunday, June 16th, the Spiritualist Centre celebrated its first anniversary at Watford Cottage, 210, High Street. Mr. Geo. Barker gave an address, which was listened to with great attention. He also gave many clairvoyant descriptions and messages. After the first meeting a short thanksgiving service was held, when the leader (Mrs. E. Davis) thanked all the members and friends, who had assisted in the progress that the church had made during its first year of service. Then followed clairvoyant descriptions, which were most convincing to all who remained. The result of the year's work has been most encouraging and, confident of the whole-hearted support of the members and congregations, the Spiritualist Centre is facing the future courageously and cheerfully, with the knowledge that the great truth of Spiritualism is rapidly instilling itself into the hearts of our fellow-men of Watford.

CORRESPONDENCE.

BODY, SOUL, SPIRIT.

SIR.—Andrew Jackson Davis, the great Spiritist and seer, wrote that the human soul is an organised "silver lining" to the outer form, which at death serves as a beautiful body for the clothing of the "golden spirit" which is still more interior and divine—"the dweller in the temple."

A. K. VENNING.

DEAN INGE AND SPIRITUALISM.

SIR.—Readers of Mr. W. H. Simpson's article on page 322 might receive the impression that Dean Inge is in some sense an ally, or in favour of Spiritualism. This is not the case, he being one of its most unreasonable and bitter opponents. He has given us many instances of this during the past few years, the latest being found in the "Church of England Newspaper" for May 3rd, where, quoting the statement that "Spiritualism is, and can be, nothing but illusion," he says that he has "read this trenchant condemnation of Spiritualism with great satisfaction." He has neither a nor lot with the enlightened.

The most convincing exponent of Spiritualism among the clergy of this or any other country is undoubtedly the Rev. Charles L. Tweedale, whose book, "Man's Survival After Death," is the standard work upon the subject, and whose pamphlets, "Present Day Spirit Phenomena and the Churches" and "Death and the Grave Defeated," are unequalled for propaganda.

ALDEBARN.

S.N.U. FUND OF BENEVOLENCE.

SIR.—I have to report the following income for May: Mrs. H. Cox, Proceeds of Home Circle, £1; Mr. and Mrs. Scott, 5s.; Mrs. Wilby, 5s.; the late Mrs. Davies, Manchester, 2s. 6d.; Mrs. Palmer, Wakefield, 2s. 6d.; all in favour of Mr. E. W. Oaten. Total, £1 15s. 0d. Disbursements, £36 10s. 0d.

Please don't forget the needs of the Fund, now the excitement of the Election is over. Money is needed every month to help us to carry on, and with the summer months many ways of collecting money could be devised if the desire could be encouraged. A collection taken at a ramble or picnic, just amongst a few, would help to swell the fund for the old folks, who cannot enter into these pleasures now. Whose contribution will be first? With grateful thanks for all donations.

MARY L. STAIR, Hon. Sec.

32b, North Street, Keighley, Yorks.

HE who purposes to be an author should first be a student.—DRYDEN.

WE seldom appreciate beauty until it is on the decline, and then we cling to and treasure its wreck with jealous care.

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WEDDING AT BARNSELY.

An interesting wedding ceremony was performed at the Barnsley (North Pavement) National Spiritualist Church on Saturday, June 1st. The bridegroom, Mr. Joseph Sutcliffe Farrington, has been a life-long Lyceumist, late of Slaithwaite Lyceum, and now organist at the St. Peter's Church, Huddersfield. The bride, Miss Minnie Farrar, of the West Melton Lyceum, and also a member of the same church, was attended by the following bridesmaids: Miss Olive Kirth, of Bradford, Miss Jennie Pickett, of Denaby, Catherine Sykes and Clarice Banet, of Barnsley, Mr. Eric Shaw, of Lockwood, acting as best man. Mr. W. Rawlinson, of Wath-on-Dearne, officiated, the choir of the Barnsley Church rendering suitable music. A reception was afterwards held in the Adult School, Wath-on-Dearne, where over 60 guests were well entertained. During the celebrations Mr. J. Paskell, presented a beautiful timepiece to the happy pair, this being the gift of the West Melton Church and Lyceum members. Mr. and Mrs. Farrington are now residing in Huddersfield. West Melton thus losing a very good church member and Lyceumist.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, JUNE 30TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. LOMAS, of Southport.
MONDAY, at 3, Mrs. WHALLEY.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. RYDER.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, JULY 7TH, Mrs. HOPE.
LYCEUM every SUNDAY at 2-30.

Manchester Central Spiritualist Church
6, PARSONAGE, BLACKFRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.
SUNDAY, JUNE 30TH, at 6-30,
MR. E. HEPWORTH, Dipl. S.N.U.
SUNDAY, JULY 7TH, Chairman: R. A. OWEN, Esq.
Speakers: J. B. MCINDOE, Esq., & Miss M. STAIR, S.N.U.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 30TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30 and 8-15, Mrs. ELLISS.
MONDAY, at 3 and 8, Miss P. GOODWIN.
WEDNESDAY, 3 & 8, Mrs. FERGUSON.
SUNDAY, JULY 7TH, Miss CADDICK.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre).

SUNDAY, JUNE 30TH, at 2-30, LYCEUM.
At 6-15 and 8, Mrs. ROBERTS.
MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. WOLFENDEN.
THURSDAY, at 8, Mrs. HOLT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 7TH, Mrs. BURTONWOOD

Miles Platting Progressive Spiritualist Church,
GOGLAN STREET, LODGE STREET.

SUNDAY, JUNE 30TH, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. EATON.
MONDAY, at 3 and 8, Miss M. MILES.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY and SATURDAY, PUBLIC CIRCLE at 8.
THURSDAY, at 3 and 8, Mrs. HARTLEY.
SUNDAY, JULY 7TH, Mrs. DOHERTY.



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visiting Lucerne, Grindelwald, Kandertegg, etc.

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visiting Dinant, Brussels, Antwerp, Bruges, Menin Gate, etc.

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SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists,
38, MASKELL STREET

SUNDAY, JUNE 30TH, at 10-30, LYCEUM
At 3 and 6-30, Miss WALLAWORK.
MONDAY, at 8, Mrs. CLEGG.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, 3 & 8, Miss A.A. BARTON
SUNDAY, JULY 7TH, Mrs. M. BRIGGS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JUNE 30TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mr. SKINNER.
WEDNESDAY, at 8, OPEN CIRCLE,
Mrs. WHALLEY.

Moss Side Progressive Lyceum Church
1, BUCKINGHAM ST. (64A, GT. WESTERN ST.), MOSS SIDE.

SUNDAY, JUNE 30TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. W. H. PEELE,
Dipl. S.N.U.
THURSDAY, at 8-15, OPEN CIRCLE,
MR. ROY MORGAN.
SUNDAY, JULY 7TH, Mrs. LANGFORD.

New Manchester Lyceum Church,
BRUNSWICK STREET, C-on-M.

SUNDAY, JUNE 30TH, at 10-30 & 2-30,
LYCEUM.
At 6-30 and 8, MR. DRONSFIELD.
MONDAY, at 3, Miss M. SMITH. At 8,
OPEN CIRCLE.
TUESDAY, at 8, Mr. J. A. BOOTH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. PITT.
SATURDAY, at 8, WHIST DRIVE in aid of
Church Funds. Tickets 9d. each.

Pendleton Spiritualist Church.
New Address:
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, JUNE 30TH, at 6-30,
Mrs. KNOWLES.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Miss P. GOODWIN.
THURSDAY, at 8, Mrs. KNOWLES.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 7TH, Mr. TINKER.
LYCEUM every SUNDAY at 2-30.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, JUNE 30TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. M. M. BRIGGS.

MONDAY, at 3 and 8, Miss BROMLEY.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 and 8, Mrs. KELLY.
THURSDAY, JULY 4TH, at 8, MEMBERS' QUARTERLY MEETING.

SUNDAY, JULY 7TH, S.N.U. PROPAGANDA SERVICES. Speakers: J. M. STEWART, Esq., T. BOGUE, Esq., Mrs. E. PALING, G. F. KNOTT, Esq.
Chairman: MR. W. G. GUSH.
FRIDAY, JULY 12TH, at 7-30, Mr. W. OATEN.

Every SATURDAY at 7-30, SOCIAL, 1/- Refreshments included.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JUNE 30TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, LYCEUM OPEN SESSION.
MONDAY, at 3 and 8, Mrs. GRAYSON.
TUESDAY, at 7-30, Mrs. FERGUSON.
WEDNESDAY, at 3 and 8, Mr. OGDEN.
SATURDAY, at 8, OPEN CIRCLE.

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SOCIETY ADVERTISEMENTS.

Blackpool National Spiritualist Church and Lyceum,
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30 and 1-45. SERVICE, 3 and 6-30.
JUNE 30TH.—MR. BERRY, Sec., S.N.U.
JULY 7TH.—MR. ELY.
JULY 14TH.—MRS. IDA GLENN.
JULY 21ST.—MRS. JESSY GREENWOOD, J.P.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
at 3, LYCEUM.
THURSDAYS at 7.
Hon. Sec., MRS. D. PERKES, 78, Well Street, Ryde.

Bournemouth Spiritualist Mission,
CHAMPNEY RD. (opposite Richmond Wood Road, Bournemouth.)

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3
CLAIRVOYANCE AND SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS AND
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

Brighton Central Spiritualist Church
ARUNDELL HALL, NORTH STREET.
(Opposite Ship Street.)

SUNDAY, JUNE 30TH, at 11-15 and 7,
MRS. KING.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JUNE 30TH, at 11-15 and 7,
MRS. E. EDEY, Address.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, JUNE 29TH, at 8, and
SUNDAY, JUNE 30TH, at 11 and 6-30,
MRS. ELSIE MORRIS,
Address and Clairvoyance.
SUNDAY, JULY 7TH, MR. A. CLAYTON,
The Young Blind Seer.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JUNE 30TH, at 3-30 and 6-45,
MRS. LUCAS.
SUNDAY, JULY 7TH, at 3-30, MDME.
MORRELL.
At 6-45, PROFESSOR BRANZIE.

Margate Spiritualist Church,
CAVENDISH HALL, 186, HIGH STREET.

SATURDAY, JUNE 29TH, at 7-30,
SUNDAY, JUNE 30TH, at 3 and 7,
and MONDAY, JULY 1ST, at 3,
MRS. CLEMENTS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JUNE 29TH, at 7, and
SUNDAY, JUNE 30TH, at 3 and 6-30,
MR. MELTON.

TO LET near Crystal Palace, Modern House, furnished, to let August month. Spiritualists preferred. £3 3s. weekly. Write owner, 94, Norbury Hill, S.W.16.

SOCIETY ADVERTISEMENTS.

Richmond Spiritualist Church,
(THE FREE CHURCH)
GRMOND ROAD, RICHMOND, SURREY

SUNDAY, JUNE 30TH, at 7,
MRS. S. D. KENT,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. E. SMITH,
Psychometry.

Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park)

SUNDAY, JUNE 30TH, at 11 and 6-30,
MRS. A. BODDINGTON.
THURSDAY, at 8, MRS. PODMORE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENTHILL STREET,

SUNDAY, JUNE 30TH, at 6-30,
MRS. LINES,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JUNE 30TH, at 11 and 6-30,
MR. P. SCHOLEY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. BROWNJOHN.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, JUNE 30TH, at 6-30,
MRS. GRAHAM.
Circle follows Service.
MONDAY, at 3, LADIES' OWN,
MISS BAIBER.
WEDNESDAY, at 8, MISS L. GEORGE.

Barnsbury Spiritual Church,
78, ROMAN ROAD, NE. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, JUNE 30TH, at 7,
MISS ROGERS,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, JULY 3RD, at 8, OPEN
DEVELOPING CIRCLE.
SUNDAY, JULY 7TH, at 7, MR. H. S.
PEMBERTON.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOLE ROAD, BATTERSEA
(Affiliated to S.N.U.)

SUNDAY, JUNE 30TH, at 11,
MR. W. D. WILDE.
At 3, LYCEUM.
At 6-30, MRS. E. NEVILLE.
MONDAY, at 3, MISS L. THOMAS.
THURSDAY, at 8, MISS L. THOMAS,
Clairvoyance.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, JUNE 30TH, at 11, CIRCLE.
At 6-30, MISS JOAN B. PROUD,
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, JULY 7TH, MR. GITTLESON.

Church of the Spirit, Gamberwell,
THE CENTRAL HALL, HIGH STREET,
PECKHAM, S.E.

SUNDAY, JUNE 30TH, at 11,
MISS E. BALCHEN.
At 6-30, MRS. A. DEBEAUREPAIRE.
At 55, STATION ROAD:
MONDAY, at 2-45, LADIES' PUBLIC
CIRCLE.

WEDNESDAY, at 7-30, MISS E. BALCHEN

SUNDAY, JULY 7TH, MR. MELTON.

SOCIETY ADVERTISEMENTS

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING OBESON
HIGH ROAD, WOOD GREEN

SUNDAY, JUNE 30TH, at 6-30,
ALDERMAN D. J. DAVIS, J.P.,
Address.
MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green Spiritualist Church,
PRINCE'S HALL, GREEN LANE,
PALMER'S GREEN.

SUNDAY, JUNE 30TH, at 11,
MRS. MEURIG MORRIS.
At 7, MISS EDDISON.
WEDNESDAY, at 8, MRS. F. ARNOLD
at Shaftesbury Hall, adjoining Bowes
Park Station.

Brixton Spiritualist Church,
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JUNE 30TH, at 11-15, SERVICE
LYCEUM CLOSED (Demonstration)
At 7, MRS. MEURIG MORRIS,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' Public Circle
TUESDAY, at 8, MEMBERS' Circle
THURSDAY, at 8-15, Public Circle

Central London Spiritualist Society
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1 (Corner of Bury Street).
(Affiliated to S.N.U.)

FRIDAY, JUNE 28TH, at 7-30,
MRS. GOLDSWORTHY.
SUNDAY, JUNE 30TH, at 7,
MISS G. NYE.
FRIDAY, JULY 5TH, at 7-30, MRS.
REDFERN.
SUNDAY, JULY 7TH, at 7, Miss CLARE

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST.
(Opposite the Town Hall.)

SUNDAY, JUNE 30TH, at 3, LYCEUM
At 6-30, MRS. HYLDA BALL,
Address.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, JUNE 30TH, at 11, SERVICE
At 6-45, MR. G. PRIOR, Address.
MRS. HAMMERTON, Clairvoyance.
WEDNESDAY, at 7-45, SERVICE

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Religious
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, JUNE 30TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, DR. VANSTONE,
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE
SUNDAY, JULY 7TH, MRS. S. PODMORE

Cricklewood Christian Spiritualist Socy
ASHFORD HALL, 41, ASHFORD ROAD
CRICKLEWOOD, N.W.2.

SUNDAY, JUNE 30TH, at 6-30,
MR. SNOWDEN HALL,
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. PODMORE, Clairvoyance.

Crouch End Spiritualist Society
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, JUNE 30TH, at 7,
MR. G. BARKER.
At 8-45, OPEN DEVELOPING CIRCLE
THURSDAY, at 3, SOCIAL
At 8, MRS. HART.

Life and Destiny. By LEON DENIS.
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SOCIETY ADVERTISEMENTS.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, JUNE 30TH, at 11-15.
At 3, LYCEUM. ~~Address~~
At 7, MR. MARESCO MARISINI.
WEDNESDAY, 8, MRS. A. BODDINGTON.
SUNDAY, JULY 7TH, MR. S. FOSTER.

The Fellowship of Spiritualists,
"THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, JUNE 30TH, MRS. BROWN-
JOHN.
THURSDAY, JULY 4TH, MRS. MELLOY.
SUNDAY, JULY 7TH, MRS. THORNTON.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram.
and Buses to "Queen's Head").

SUNDAY, JUNE 30TH, at 7,
MR. STEPHEN FOSTER (Melbourne),
Address and Clairvoyance.
THURSDAY, at 8, MR. C. G. BOTHAM,
Address and Clairvoyance.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, JUNE 30TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MRS. H. V. PRIOR.
THURSDAY, at 8, MRS. FILMORE.
SUNDAY, JULY 7TH, REV. J. WELCH.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SUNDAY, JUNE 30TH, at 3, LYCEUM.
At 7, MRS. M. GOODE.
MONDAY, at 3, MISS J. PROUD.
At 8, MRS. CHAPLIN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN MEETING.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JULY 7TH, ALD. D. J. DAVIS.

Hackney Independent Lyceum Church
11, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, JUNE 30TH, at 3, LYCEUM.
At 6-30, MR. JOHN WAITE,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, MISS R. GOLDSMITH.
SUNDAY, JULY 7TH, MR. SAMUELS and
MR. LLOYD.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, JUNE 30TH, at 3, LYCEUM.
At 7, MRS. ETHEL SMITH.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MISS JOAN PROUD.
FRIDAY, at 8, FREE HEALING CIRCLE.

Harringay Christian Spiritualists
Mission,
15, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, JUNE 30TH, at 11, SERVICE.
At 7, MRS. BAXTER.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MRS. PRINCE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 30TH, at 7,
MR. HORACE LEAF, F.R.G.S.
THURSDAY, at 3, MRS. BOLAM.
FRIDAY, at 8, MISS L. GEORGE.
SUNDAY, JULY 7TH, MRS. E. CLEMENTS

SOCIETY ADVERTISEMENTS.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, JUNE 30TH, at 6-30,
ADDRESS.
WEDNESDAY, at 8, MR. HORACE LEAF,
Address and Clairvoyance.
SUNDAY, JULY 7TH, ADDRESS.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON.
(Opposite "The Bell" Bus Stop)

SUNDAY, JUNE 30TH, at 6-45,
MR. R. BRAILEY,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, JUNE 30TH, at 6-45,
MR. WHITE.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. MOTE. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, JUNE 30TH, at 6-45,
MADAME ROSETTA HOLT,
Address and Clairvoyance.
THURSDAY, at 7-45, LOCAL WORKERS.
SUNDAY, JULY 7TH, MRS. BRUCE.

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, JUNE 30TH, at 6-30,
MISS L. THOMAS.
MONDAY, at 8, in Small Hall,
MRS. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JUNE 30TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, MR. BOLTON,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. E. CLARKE,
Address and Clairvoyance.
FRIDAY, at 7-45, HEALING and
MEMBERS' CIRCLE.
SUNDAY, JULY 7TH, MRS. BEAUREPAIRE

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM.
(Opposite Prince of Wales Playhouse.)

SUNDAY, JUNE 30TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MR. A. VOUT PETERS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
MRS. MAUNDER,
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY GROUP.
WEDNESDAY, at 8, MR. ED. SPENCER.
Address and Clairvoyance.

Manor Park Spiritualist Church,
Corner of SHERWSBURY ROAD and
STROUD ROAD.

SUNDAY, JUNE 30TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. K. REYNOLDS.
THURSDAY, at 3, SERVICE. At 8,
MRS. M. MAUNDER.
SUNDAY, JULY 7TH, MRS. E. CLARKE.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKTW RD., W.

SUNDAY, JUNE 30TH, at 11,
OPEN CIRCLE.
At 6-30, MR. E. JONES,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Little Ilford Christian Spiritualist
Church,
THIRD AVENUE, MANOR PARK, E.

SATURDAY, JUNE 29TH, at 8, WHIST
DRIVE. 1/-.
SUNDAY, JUNE 30TH, at 7, MR. T. W.
ELLA.
MONDAY, at 3, MRS. TUFFNELL.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. EDEX.
THURSDAY, at 3-30, INVESTIGATORS'
CIRCLE.
SATURDAY, JULY 6TH, WHIST. 1/-.
SUNDAY, JULY 7TH, MISS L. THOMAS.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, JUNE 30TH, at 7,
MRS. A. GREGG,
Address and Clairvoyance.
THURSDAY, JULY 4TH, at 8-15,
MR. A. CLAYTON,
Address and Clairvoyance.
SUNDAY, JULY 7TH, at 7,
MISS L. GEORGE,
Address and Clairvoyance.
HEALING CIRCLE: TUESDAYS at 8.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,
ADMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, JUNE 30TH, at 11,
MR. G. W. COLMAN.
At 3, LYCEUM.
At 6-30, MRS. G. BYCROFT.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. MAUNDER.
THURSDAY, at 8, ALD. DAVIS, J.P.
SUNDAY, JULY 7TH, MRS. E. PRINCE.

Streatham Christian Spiritualist Church
MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, JUNE 30TH, at 11-15, SERVICE
CIRCLE. At 6-30, MRS. MAUNDER.
MONDAY, at 3, LADIES' MEETING,
MRS. JARMAN.
WEDNESDAY, at 8, MRS. S. D. KENT.
SUNDAY, JULY 7TH, MISS GANTZ.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, JUNE 30TH, at 11, LYCEUM.
At 3, MRS. MATTHEWS, Address.
At 6-30, MME. BISHOP ANDERSON.
Address and Clairvoyance.
WEDNESDAY, at 3, MRS. GARNER,
Psychometry. At 7-30, MRS. STEPHENS,
Address and Spirit Messages.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, JUNE 30TH, at 11,
MRS. FRANCES LEVITT.
At 6-30, MISS N. TOM-GALLON.
WEDNESDAY, at 8, MR. P. O. SCHOLEY,
Address and Clairvoyance.

Walthamstow Spiritualist Lyceum
Church,
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, JUNE 30TH, at 7,
MISS L. GEORGE,
Address and Clairvoyance.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.
SUNDAY, JULY 7TH, MRS. CORNWALL.

**Our New Pamphlet List sent post
free on receipt of post card.**

SOCIETY ADVERTISEMENTS.



SUNDAY, JUNE 30TH, at 7.
 * REV. GEORGE WARD and MR.
 * ANDRE BERNARD.
 * WEDNESDAY, JULY 3RD, at 7-30,
 * MRS. A. GEORGE.
 * After-Circles at close of services.
 * HEALING & DEVELOPING CLASSES.
 * SATURDAY EVENING—
 * HOME CIRCLES at 7-45 p.m.

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, JUNE 30TH, at 6-15.
 MR. BURTE SHAW,
 Address and Clairvoyance.
 WEDNESDAY, at 7-15, MR. T. WALL,
 Trance Address.

Wood Green Christian Spiritualist
 Church,
 BRADLEY HALL, BRADLEY ROAD,
 STATION ROAD.

SUNDAY, JUNE 30TH, at 11-15, SERVICE
 AT 7, REV. GEO. NASH.
 WEDNESDAY, at 8, MRS. V. REDFERN.
 LYCEUM every SUNDAY at 3.

Jewish Spiritualist Centre,
 75, HANBURY ST., COMMERCIAL ST., E.1.

MONDAY, JULY 1ST, at 8-30.
 MR. W. MARTIN, Clairvoyance.

THURSDAY, JULY 4TH, at 8-30. OPEN
 CIRCLE.

London Psychic Educational Centre
 17, ASHMORE GROVE, BRIXTON,
 S.W.2. Nos. 37 and 45 Buses.
 Clapham Common Tube and Clap-
 ham Road Stations, five mins.
 walk.

SUNDAYS, 11-15 prompt, Discussion
 Class. Free. MR. H. BODDINGTON,
 Conductor.
 TUESDAYS, at 8, Psychic Development
 FRIDAYS, at 8, Clairvoyant Demonstra-
 tions, MRS. ANNIE BODDINGTON.
 Postal Correspondence Courses.

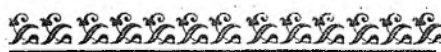
The Forest Gate Institute of Psychic
 Science,
 41 PALMERSTON ROAD (Rimford Rd.).

LECTURES AND DEMONSTRATIONS OF
 CLAIRVOYANCE (for Ladies only)
 Every TUESDAY at 3 p.m. sharp.
 Conducted by MRS. D. CONNOR.
 Students invited for TUESDAY
 EVENING STUDY CLASS.
 Apply to the Secretary as above.

SCARBOROUGH NATIONAL SPIRIT-
 UALISTS' FELLOWSHIP, S.N.U.
 16, NORTH STREET.

Visitors will receive a hearty wel-
 come. Will Speakers willing to be
 booked for fees only please send terms
 and dates to the Secretary, MRS. PYKE,
 93, Murchison Street, Scarborough.

Mr. HORACE LEAF holds an "At
 Home" every Wednesday at 8. Public
 Developing Class every Friday at 8.
 Psychic Development a speciality.
 Private and class tuition. Particulars
 on application. 41, WESTBOURNE
 GARDENS, BAYSWATER, LONDON, W.2.
 Phone: Park 6099.



The International Spiritualists' Badge.



The Council of the International
 Federation of Spiritualists have, in
 accordance with the desire of the
 Congress of 1925, adopted as its
 official emblem

The Sunflower Badge.

This has been used in the United
 States for many years and is worn
 already by thousands of Spiritualists.

The SUNFLOWER (which always turns
 its face towards the light) forms the
 centre of the design, and is engraved
 with a human face, and is super-
 imposed on a white banner and sur-
 rounded with a deckle border signifying
 the human race.

The design may be obtained as a
 screw-in Stud or as a Brooch, in
 gilt and enamel at

1/6

post free.



1/6

post free.

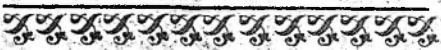
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The Badge is also produced in larger
 sizes and varying forms, of which
 particulars will be published later.



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 MANCHESTER.



Miscellaneous Advertisements NOT DISPLAYED.

Prospective Announcements, Speakers' Open Dates
 Wanted, For Sale, To Let:—20 Words, 2/-; Extra
 additional 5 Words, 4d.

CHARLES A. SIMPSON, the Healer
 (control, "Dr. Lascelles"), receives
 Patients Daily by Appointment at
 29, Queen's Gate, Kensington, S.W.7.

DRAWING ROOM SERVICE, 15, Sand-
 mere Road, near Clapham North Tube
 Station, London, S.W.4. Mrs. CLARE
 IRWIN, the well-known Medium, will
 give Clairvoyance and Psychometry
 every Sunday at 7.

MR. EDWARD KEITH attends the
 Open Door Library, 69, High Holborn,
 W.C., Wednesdays at 7, Tuesdays and
 Fridays 5 to 7, for Clairvoyance, Psy-
 chometry, etc. Clairvoyance daily
 to 6, at 24, Rose Street, Long Ac-
 W.C.2.

MR. WATSON, the Healer (Control
 "YARA"), receives patients daily by
 appointment at 140, Regents Park
 Rd., N.W.1. Phone: Primrose Hill 077.

MRS. B. HAMILTON holds Public De-
 veloping Classes every Wednesday and
 Friday at 8. Saturdays at 8. Circle for
 Psychometry, Sundays at 7. Short ad-
 dress and Psychometry. At 69, West-
 bourne Grove, Bayswater, London
 W.2. (exactly opposite Post Office).

MRS. LILLY, East End Healer. Mir-
 aculous cures. Trance diagnosis by
 spirit doctor. By appointment at the
 Rothschilds Buildings, Commercial St.
 E.1. Fees very moderate.

MISS MANSFIELD holds an open circle
 every Wednesday and Friday at 8; also
 open dates for 1929-30, at 1, Westmore-
 land Street, Ebury Bridge, Victoria,
 S.W.1.

MRS. MOSS. Developing Circle, Mon-
 days at 8. Demonstrations, Thursdays
 at 7-30 and Fridays at 3.—38, Tyther-
 ton Road, Tufnell Park, N.19. Phone:
 Archway, 3394.

MRS. WILLIAM EDWARDS, Clairvoy-
 ante, Psychometrist. Psychometry
 Fridays at 3; Open Developing Circle,
 Fridays at 8. "At Home," Tuesdays
 3 to 5.—15, Champion Grove, Den-
 mark Hill, S.E.5.

RONALD BRAILEY, Clairvoyant. Daily
 11 to 6. Tuesdays and Fridays, 8 p.m.
 90, Sunny Gardens. Bus 605 Golden
 Green. Phone: Hendon 1888.

THE GUILD OF SPIRITUAL HEALERS
 LTD. (Dr. Lascelles Healers). Open
 daily, 10 a.m. to 9 p.m., Saturdays and
 Sundays excepted.—The Seekers,
 29, Queen's Gate, South Kensington,
 London, S.W.7.

VERA MERVYN, Renowned Trance
 Medium, gives Address and Psycho-
 metry, Sunday and Monday at 7.
 Developing Classes, Tuesday and Fri-
 day at 8. "At Home," Thursday, 3-5
 at 52, Pennard Road, Shepherds Bush
 London, W.22.

SPEAKERS' OPEN DATES.

JOHN G. WOOD, Dipl. S.N.U., In-
 spirational Speaker, Clairvoyant, Psy-
 chometrist. Booking 1930-1931, Sun-
 days, week-ends. Tours, any distance
 49, Gerrard Street, Birmingham.

MISS AMY MORLEY, Speaker and
 Psychometrist, is booking dates for
 1929-30.—c/o 4, Palmerston Road,
 Forest Gate, E.7.

MISS FRANCIS DAUNTON, Inspira-
 tional Speaker, Psychometrist and
 Clairvoyant, has open dates for 1929-30
 94, Crowther Road, South Norwood
 London, S.E.25.

MR. ALBERT T. TAYLOR, 3, Ander-
 son Road, Edgbaston, Birmingham,
 regrets to announce he must cancel all
 his engagements booked with churches.
 Will Secretaries please note?

THE Eastbourne Spiritualist Society
 will gladly welcome any assistance from
 Mediums and Speakers who may be
 visiting the town. Apply to Mr.
 ARTHUR PARKS, 3, Clarence Road,
 Eastbourne.

SPIRITUALISTS' NATIONAL UNION, LTD.

The 27th ANNUAL CONFERENCE

will be held in the **TOWN HALL, SALFORD**, on **SATURDAY, JULY 6th, 1929.**

Chair to be taken at 11 a.m. prompt by **Mr. ERNEST A. KEELING, A.N.S.C.**

PUBLIC WELCOME by the **MAYOR OF SALFORD** at 11-15 a.m.

PROPAGANDA MEETINGS will be held in

Salford Town Hall, Bexley Square, at 6-30. Chairman: **E. A. Keeling.** Speakers: **E. W. Oaten, M. Barbanell, A. G. Newton.**

Salford Central Church, at 6-30 and 8. Chairman: **W. G. Gush.** Speakers: **J. M. Stewart, T. Bogue, G. F. Knott, and Mrs. E. Paling.**

Manchester Central Church, at 6-30. Chairman: **R. A. Owen.** Speakers: **J. B. McIndoe and Miss M. Stair.**

The following Cars from Manchester pass the Town Hall: From Deansgate (King Street)—Pendlebury, Swinton, Worsley, Walkden, Weaste (via Oldfield Road), No. 33 and 34. From Deansgate (Blackfriars Street), No. 76.

CROYDON NATIONAL SPIRITUALIST CHURCH.

A GARDEN FETE and BAZAAR will be held at "**KENMORE**," 58, **BEULAH HILL, UPPER NORWOOD**, on **Saturday, July 13th**, from 2 till 10 p.m. Admission by Programme, 6d. Children Half-price.

Patrons: The Duchess of Hamilton, Sybil the Dowager Viscountess Rhondda, Viscountess Molesworth, Sir Arthur Conan Doyle, Sir Frank Benson, Rev. C. Drayton Thomas, Rev. G. Vale Owen, and Miss E. Stead.

Mrs. E. HINCHCLIFFE (widow of Captain Hinchcliffe, the famous Airman) has kindly consented to open the Fete, supported by other well-known Spiritualists. Several noted Clairvoyants, Palmists and Astrologers and Sand Diviner are giving their services. Old English Fair, with numerous novel attractions.

Come and spend a happy day, and bring a friend. The Fete will be held wet or fine. Indoor accommodation if wet.

The Fellowship of the Spirit.

PUBLIC MEETINGS at 15, Hyde Park Street, W.2, **NOW DISCONTINUED.**

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, JUNE 29th, at 8. Mr. R. R. THORNTON, Psychometry.

SUNDAY, JUNE 30th, at 8. SERVICE, with Address and Clairvoyance.

MONDAY, at 8. PSYCHIC DEVELOPING CLASS. 1/-. **THURSDAY, at 8, OPEN CIRCLE.**

SATURDAY, JULY 6th, at 8. Mr. C. BURTENSHAW. **SUNDAY, JULY 7th, at 8, SERVICE OF REMEMBRANCE.**

OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.
Mid-way between Anerley and Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, JUNE 30th, at 3-30. Mrs. YORKE. At 6-30. **Mr. H. J. OSBORNE.**

SUNDAY, JULY 7th, at 3-30 and 6-30, Madame BISHOP ANDERSON.

MONDAYS, at 8 p.m., HEALING and STUDY CLASSES.

FREE. ALL ARE WELCOME.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

14, HAND COURT, HIGH HOLBORN, LONDON, W.C. Subscriptions 2/6 yearly. 2d. per week per volume.

MONDAY, JULY 1st, at 3 and 7, Miss PIKE. **TUESDAY, at 3, Mrs. WIRDNAM.**

THURSDAYS, at 6, Mrs. MIDDLETON.

WEDNESDAY, at 3-15, Mrs. BETTS. **THURSDAY, 3-6, Mrs. GABRIEL.** **FRIDAYS, at 7, Study Group, Mr. ANTEN.**
Mr. STEPHEN FOSTER, TUESDAYS at 7 and FRIDAYS at 3. VISITORS WELCOME. ETHEL A. KNOTT.

✠
**TEMPLES
OF
LIGHT.**
✠

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). **SUNDAY, JUNE 30th,** at 7, **Mrs. ESTELLE ROBERTS.** **MONDAY, at 3, Psychometry, Mrs. MOTE.** **THURSDAY, at 8, Mr. THIERAUF.** **SATURDAY, at 8, Mrs. CORNWELL.** **DEVELOPING CIRCLE: SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6; SATURDAY, at 6.** Mediums attend **WEDNESDAY and THURSDAY** from 11 till 1 and 2 to 6. Read the "Temples of Light Gazette." 2d. monthly. "The Wonderful Story of the Temple of Light," 1/6.

GOLDERS GREEN TEMPLE, Highfield, Golders Green Road, N.W. **SUNDAY, JUNE 30th, at 7, Rev. DRAYTON THOMAS.** **MONDAY, at 7, CIRCLE.** At 8, **HEALING.** **WEDNESDAY, at 3, CIRCLE.** At 7-30, **Mrs. MOTE.**

MIDDLESBROUGH TEMPLE, 300, Linthorpe Road. **SERVICES: SUNDAYS at 3 and 6-30.**

BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town. **SUNDAY, JUNE 30, Mr. J. M. ALLEN.**

SPIRITUALISTS' REST HOME, Nightingale House, 1, Clarendon Terrace, Marine Parade, Brighton (on Sea Front). Every comfort. Good Table. Late Dinner. Central Heating. Inclusive terms, 2½ to 5 guineas weekly. Book now for the Summer. (No. 7 bus from the Station to Chesham Place. Last house on left.)

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**DEEP-PRESIDENT
IN THE BODY:**
W. HAROLD SPEER.

Yorkshire District Council of the S.N.U.—Speakers' Plan for July.

Secretary : T. OLIVER, 272, Edmund Road, Sheffield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec. : F. LENG, 5, Tichborne Road, West Bowling, Bradford.

	JULY 7	JULY 14	JULY 21	JULY 28
Batley Carr, Carr Street...				
Birstal, Railway Terrace...				
Bradford, Bankfoot, 813, Manchester Road...	Mrs. S. Hamer	Mr. Moore		Mr. Williamson
Bradford, Milton, Belle Vue Chambers, Manningham Ln.	Mrs. F. Leng Miss Holt	Mr. Gawthorpe Mrs. Stott Mrs. Burley Mr. R. Davies*	Bradford D. C. Mr. J. W. Cockell Mrs. Farrow Mr. Moore Mrs. Shaw	Mrs. Benson Mrs. Gooder
Bradford, Ripley Street...				Mrs. Schofield
Cleckheaton, Old Robin Rms.	Mr. Wainwright			Mrs. Stott
Dewsbury, Wellington Road		Mrs. Bennion Mrs. Ledgerd Mrs. Gooder Miss Jacques Mrs. Pitt	Miss Waddington Mrs. J. Walton Mrs. Hurley Mr. Moore Open	Mr. Crabtree Mrs. Steele No Meeting Mrs. Colville
Heckmondwike, Tower St.				
Idle, Highfield Road	Mrs. Playforth			
Morley, Queen Street	Mrs. Schofield			
Ossett and Horbury	Mrs. Newton			
Saltaire, Victoria Road	Mr. B. Carter			
Skipton	Mrs. Winsor			
Yeadon, Harper Terrace				

HALIFAX DISTRICT COMMITTEE—Hon. Sec. : T. ELLIS, 74, Firth Street, Huddersfield.

Brighouse, Commercial St.	Mr. H. Firth	Mrs. Allured	Mrs. Glenn	Mrs. Sheard
aBrighouse, Martin Street				
Elland, Westgate	Mrs. Woodcock	Mrs. Shaw	Mr. Brewer	Miss Hanson
Halifax, St. Paul's, Alma St.	Mrs. E. Crowther	Mrs. Thackray	Mrs. Winsor	Mr. Harding
aHalifax, Queen's Road	Miss Hanson	Mrs. Mayo	Mr. Gilling	Miss A. Taylor
aHebden Bridge, Hope Street	Mrs. Gibson	Closed (Holidays)	Mrs. Johnson	Mrs. Linney
Huddersfield, Kirkburton	Mrs. Hancock	Miss Radcliffe	Mrs. Luty	Miss Waddington
aHuddersfield, Quarmby	Mrs. Sykes	Miss H. Taylor	Mrs. Wrather	Mrs. Rushworth
Huddersfield, Ramsden St.	Mrs. Bennion	Mr. W. G. Gush*		Mrs. Allured
Huddersfield, St. Peter's St.	Lyceum Anniver.	Mr. Longdale	Mrs. Shaw	Miss Heseldene
aKeighley, Heber Street	Mrs. Kendall	Mrs. Marion Holt	Mrs. Smith	Mr. J. Midgley
Marsden, Beaconsfield Place	Mrs. Meakin	Miss L. Bromley	Miss N. Stott	Mr. Renshaw
aSlaithwaite, Hollins Glen	Mrs. Fox	Mrs. Neish	Mrs. Fleming	Mr. Gee
aSowerby Bridge, Hollins Lane	Mrs. Thackeray	Mr. A. Wilkinson	Mr. D. Griffiths	
West Vale, Tram Terminus.	Mrs. J. Smith	Miss Sunderland	Mrs. Allured	Mrs. Ellen Green

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. SMITH, 1, Thorpe Terrace, Lingwell Gate Lane, Outwood.

Castleford, Lower Oxford St.		Mr. Rothery	Mr. Harding	
Featherstone, Mafeking St.				
Horsforth, Scouts' Hut				
Hemsworth, Grove Lane	Mrs. Gooder		Mrs. Dennison	Mrs. Bennion
Leeds, Brunswick Place	Mr. Mutch	Mrs. Schofield	Mrs. Stephens	Mr. Oxley
aLeeds, Easy Road				
aLeeds, Theaker Ln., Armley	Miss Waddington	Mrs. Dixon	Mrs. F. Taylor	Mrs. Adamson*
Leeds, Gathorne Street	Mr. Jacques	Mrs. Lund	Mr. Wilson	Mrs. Kendall
Morley, Cross Church St.				
Normanton, Watson Street	Mrs. Burley	Lyceum Anniver.	Mr. W. Smith	Mr. Wilson
Normanton, Queen Street	Lyceum Day			Alderman Brewer
Pontefract, Star Yd. Beast Fair		Mrs. Steele	Mrs. Eccles	
aShipley, Teal Court				
South Elmsall		Leeds D. C.		
aSouth Kirby				
Wakefield, over Boot Stores, Kirkgate				
York, Spen Lane	Mrs. Gardiner		Miss Taylor	

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec. : WALTER RAWLINSON, 4, William Street, Wath-on-Dearne.

aBarnsley, North Pavement	Mrs. Parkin	Mrs. Wrather	Lyceum Anniver.	Mrs. Thickett
Barnsley, Grace Street	Mrs. McDermot	Mrs. Hierley	Locals	Mrs. Shaw
Bentley	Mrs. Moore	Mr. Minchin	Mrs. Wigglesworth	Locals
Dinnington	Mrs. Maude	Mrs. Freeman	Mr. Cook	Mrs. Clive
aDoncaster, King's Arcade	Mr. R. Davies	Mrs. Beecroft	Mrs. Haigh	Mr. Daw
Doncaster, Catherine Street	Mrs. Gommersall	Mr. Hossell	Lyceum Anniver.	Mrs. Holt
Edlington, Bungalows	Mr. Gibbons	Mr. Markham	Mr. Dixon	Mrs. Hill
Goldthorpe Central Co-op Hall				
Goldthorpe, 1, Main Street	Mrs. Till	Mrs. Hill	Mr. Woodward	Mrs. Till
Maltby	Mrs. Dixon	Mrs. Heppenstall	Mr. Rodgers	Mrs. Hawley
Mexboro, West Street	Mrs. Hancock	Lyceum Anniver.	Mrs. Hinchcliff	Mr. Rawlinson
Parkgate, Ashwood Road	Mr. F. Smith	Mrs. Hamer	Mrs. Taylor	Mrs. Winsor
Rossington	Mr. Taylor	Mr. Woodward	Mr. Jacques	Mr. Webb
aRotherham, Percy Street	Miss Whitfield	Mr. Gale	Mrs. Thickett	Mr. Maude
Scunthorpe, Holme Street				
Sheffield, Attercliffe, Brad- ford Street				
Sheffield Centre, Paradise Sq.	Mr. Stewart	Mrs. Spencer	Mr. Gale	Mr. Porter
Sheffield, Darnall	Mr. Mason	Mr. Porter	Mrs. Steele	Mr. Markham
aSheffield, Heeley, Bramhall Ln.	Mr. Richardson	Locals	Mrs. Briggs	Mrs. Hemphall
aSheffield Heeley, Gifford Rd.	Lyceum	Mr. Mason	Mr. Porter	Open
Stainforth	Mrs. Taylor	Sheffield D. C.	Mr. Markham	Open
aWest Melton, Vicar Road	Mr. G. Haywood	Mr. Harding	Mr. Rawlinson	Mr. Carnley
aWombwell, Melville Street	Mr. Mottershaw	Mr. & Mrs. Haywood	Mr. Hossell	Mrs. Dixon
Worksop	Mrs. Allured	Locals	Mrs. McDermot	Mrs. Hawley

*D.N.U. For times of Services and Lyceums, see Platform Guide.

a "The Two Worlds" on sale